UNITED EVANGELICAL Action

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VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- Communism a threat to Western culture
- Evangelicals plan world cooperation

OFFICIAL NAE ORGAN

Readers Say—

Why the Modern Aversion to the Bible in the Schools?

To the Editor:

It is some sixty years ago that I was a public school pupil. But in the seventh and eighth grades and the high school, morning exercises included a Christian prayer and readings either from the Bible or some literary work which had to do with moral issues. Enrolled in the school were Protestants, Catholics and Jews. Never was there any complaint from parents or citizens.

Perhaps we have reached the stage when such old-fashioned acceptance of the source of our liberties is not acceptable to American citizens, but I disagree heartily with the modern-day view that teachers cannot go any farther than to tell their pupils that "there is a God, eternal life and such a thing as good or bad."

The Ten Commandments are the basis of civil law in all civilized countries. What would be wrong with telling the students of the public schools that this is the fact?

The Psalms and the Proverbs as translated into English for various editions of the Bible are the world's finest literature. Why can they not be so presented?

Founders of our nation recognized that human liberty is the gift of God through Christ, and our Founders' declarations about human liberty are no more than secular versions of Christian doctrines.

Freedom of choice is no more than a "worldly" concept of the Christian doctrine of free will. This is recognized by the makers of dictionaries, among other authorities. Why would it be wrong to tell the students of the public schools that this is true?

VERNE P. KAUB

Madison, Wis.

NARTB Replies to NCC

To the Editor:

Did you see the fine reply to the National Council of Churches' Broadcasting and Film Commission by President Harold E. Fellows, of the National Association of Radio and Television Broadcasters? It backs up your NRB stand (*Action*, July 1) in a most effective manner.

Mr. Fellows challenged the NCC for publishing an Advisory Policy Statement on Religious Broadcasting, which he termed "an unfair and unwarranted accusation by implication."

Writing to Dr. S. Franklin Mack, executive director of the Broadcasting and Film Commission of the Council, Mr. Fellows defended the record of broadcasters and declared that radio and television have done more to advance the cause of religion than any other medium. The NARTB President pointed out that broadcasters are not required by any governmental body to provide a specific amount of free time for religious programs but they are given the overall responsibility to operate "in the public interest, convenience and necessity." By implication he endorsed your practice of buying time for the broadcasting of religion.

Nearly all stations are quite generous in providing free time for religion, Mr. Fellows said, and their record shows they have met the challenge "with great effectiveness and a keen and deep responsibility in the field of religion."

He urged the Council to advance the fine understanding and relationship which exists between it and broadcasters and he cautioned it "to think seriously before embarking upon further activities which by implication belittle and discount broadcasting's own acceptance of its responsibilities in the religious field and the fine record which broadcasters have made in disseminating religion to this great nation."

JOHN MARTIN

New York City.

Collectivist?

To the Editor:

I read with interest the statement of Christian Labor Association objectives by Joseph Gritter (*Action*, September 1).

Can you tell me where CLA stands on the issue of collectivism versus capitalism? The article seemed to leave this important point in doubt.

R. C. H.

Washington, D. C.

[EDITOR'S NOTE: Mr. Gritter's organization could not receive the blessing of the Christian Reformed Church if it were a collectivist movement.]

Expresses Approval

To the Editor:

As executive director of the Religion and Labor Foundation, it is pleasing to me to note that your paper has taken such specific recognition of Labor Day. The first paragraph in Joseph Gritter's article strikes me as particularly true:

"Most churches suffer from a lack of real understanding of labor problems and it is undeniable that a degree of antagonism toward organized labor is to be found among them."

It is in order to assist in the understanding of labor by church leaders that the Religion and Labor Foundation is in existence. We would appreciate inquiry and correspondence with your readers concerning this interest and how we may cooperate.

CLAIR M. COOK

Columbus, Ohio

FRONT PAGE PHOTO.—Evangelical colleges, seminaries and Bible Institutes are getting under way in their 1956-57 school year. It is estimated that there are now some 400 such institutions in America wth thousands of young men and women training for full-time Christian service at home and abroad. This is a typical classroom in a theological seminary. *—RNS photo.*

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Action

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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

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Soviet propaganda and the vulnerability of the West

RED COMMUNISM A THREAT TO WESTERN CULTURE

A statement submitted in behalf of the Commission on Evangelical Social Action by the National Association of Evangelicals and incorporated in the government publication *Soviet Total War* which the House Un-American Activities committee issued in two volumes in mid-September.

COMMUNIST "cold war" is more than the threat of world conquest by armed force. It is a deliberate attempt to replace existing world cultures with a new culture based upon atheistic materialism. The Sixth World Congress of the Comintern (1928) made this very plain. The Programme adopted by that body published its objectives to the world in the following language:

The ultimate aim of the Communist International is to replace world capitalist economy by a world system of Communism. . . . Culture will become the acquirement of all and the class ideologies of the past will give place to scientific materialist philosophy. . . . This new culture of a humanity that is united for the first time in history, and has abolished all State boundaries, will, unlike capitalist culture, be based upon clear and transparent human relationships. Hence, it will bury forever all mysticism, religion, prejudice and superstition and will give a powerful impetus to the development of all-conquering scientific knowlege (cited from a government publication, U.S. Congress, House Committee on Foreign Affairs, Subcommittee No. 5, National and International Movements, "The Strategy and Tactics of World Communism," Supplement I, pp. 121-123, *House Document* No. 619, 80th Congress, 2d Session).

Communism has lived up to these stated objectives wherever it has been permitted to extend its system. Forced to modify some objectives in East Germany and other Central European states because of the active opposition of the Christian Church, it has quite clearly demonstrated its ultimate objectives in the Orient. China, today, is going through the throes of cultural revolution by force. Theodore Roosevelt saw, near the close of the last century, the tremendous revolution in world politics which would follow the occupation of North China by Russia. What he could not see was the even greater disaster which now threatens the world as the result of an attempt to force a cultural revolution upon a people at the point of the sword and the meal ticket.

The communist cause could not long appeal to men if they fully sensed that it is based upon a deception—upon a false view of reality, of man, of history, of life.

The communist cold war involves military operations ranging from local rebellion to national uprising and paramilitary acts of terror such as mass sabotage, riots and guerilla activities. Nonmilitary operations, such as economic and political subversion and warfare, are also included in this "social fission" program whose moving front is "everywhere." But no phase of the cold war maneuvers is more important than the warfare of ideas, the conflict of truth and untruth, which underlies the dissemination of information and misinformation and the process of deception and double deception in world affairs today.

The failure of the West to lay bare the communist error gives the Marxist movement continuing opportunity to appeal to the West. Because the West itself has not clarified basic ideas, because in fact it has gone in debt to concepts that are equally serviceable to Communism and to non-Communism, the West is vulnerable today to the propaganda strategy of the East. The Free World is impotent to reveal to the world the fundamental errors of Communism, or to expose the weakest links in the chain of Soviet motifs, because its own perceptions are already distorted by defective vision.

What are some of these popular premises abroad in the West that create a point of contact with the Marxist mind? What notions with a foothold in the West unwittingly provide rapport with the Red offensive?

1. *The widespread notion that a satisfactory life and culture can be reared on a foundation of evolutionary naturalism.* This notion lacks logic and power to confute the Soviet thesis that the character of man and society is determined by material forces. For this notion is only a soft-textured variant spun from the same ideological loom as hard-textured dialectical materialism. Every form of naturalism holds to the ultimateness of the time-space universe; it admits no reality that is unchanging and eternal. It precludes belief in abiding truth and values; it cannot escape some form of relativism in ethics.

For that reason it cannot speak of the "morally right" with finality. Indeed, it is excluded from defending democracy as a permanent value, because eternal truths and values have no lodging in a world-life view which holds that the whole of reality bows to time and change.

The naturalistic mood in the West offers no secure basis for resisting Communism; in fact, it has already made the vulnerable concession, the denial of the supernatural. The only secure antithesis to Soviet propaganda is to put forth at once a superior spiritual principle that discredits the naturalistic view, for every variety of naturalism only carries on—at greater or lesser distance—a flirtation with the Soviet view of life. The only way to promote an effective truth campaign against Communism is to establish the fact that truth and goodness are as eternal and enduring as the will of

God itself, and hence that values and the right do not vary from week to week. To show that truth cannot be on the side of the communists it is imperative to establish first that truth is not subject to change.

Religion and Faith

2. *The popular notion that "religion" and "faith" supply decisive correctives of the communist mood.* This emphasis more and more typifies American statements of the distinctiveness of democracy: it has a religious basis! Formally, of course, the conflict of religion and irreligion is significant enough. But this is not a profound factor, in the present cultural setting, by which to characterize the conflict of the communist and non-communist worlds. For one thing, the American emphasis on "moral and spiritual values," on "faith" and "religion," is often highly ambiguous. The Dewey philosophy of education, for a generation the dominant influence in the public schools of America, deliberately detached moral-spiritual considerations from supernatural religion. Some of the philanthropic foundations that emphasize the importance of religion to the democratic concept include naturalists and supernaturalists side by side, as if the nature of the religious object were a matter of irrelevance. The same ambiguity may be found in much of the literature and program of the USIA, and, of course, it is an obvious feature of UNESCO. This indefiniteness tends to nullify the effect of such actions as the inclusion of the words "under God" in the salute to the American flag, and the emphasis on man as "created with inalienable rights," and other political reiterations of the indispensability of religion and faith to the democratic outlook.

The unsatisfactoriness of this position as a decisive alternative to Communism should be clear enough. Although the present Russian view is one of hostility to religion, except for occasional respites given the churches for tactical reasons, the Soviet hostility is directed especially toward religion in its traditional (or supernatural) sense. With a naturalistic religion the Soviet philosophy need really have no debate; the worship of a "greater than Stalin" might yet be serviceable to the Kremlin cause. In fact, the West itself has propagated, from time to time, the curious notion that Communism is itself a religion of sorts. To what meaning, then, is the notion reduced that the religious vision is essential to a democratic outlook? In fact, the bare appeal to religion and faith in the West, even if taken in the supernaturalistic sense, reflects an almost incredible defection from the Hebrew-Christian heritage that for many centuries distinguished Europe and the Anglo-Saxon world upon this planet. This fact can be pictured dramatically if one recalls that in the first century, when the apostle Paul reached Athens, a center of Graeco-Roman supernaturalism, his reaction was anything but an enthusiasm for religion (with which Athens pulsated); rather, he was incensed when he saw the idolatry of the city. That indignation, over a defection from the living God to false gods, throbbed through the outlook of Jew and Christian alike, Catholic and Protestant, in the days when monotheistic faith was strong. In the twentieth century, the West's appeal to "religion" as essential to democracy has deteriorated below the level of ancient paganism; it is no longer clearly supernaturalistic, let alone decisively Hebrew-Christian. And if Communism should suddenly come to affirm a "religious view of life and the world," the tactical shift would plunge the American mind into incredible confusion.

Economic Factors

3. *The tendency to reply to the communist exaltation of the economic factor by an appeal mainly to the economic advantages of Capitalism.* This emphasis on a "higher scale of living," "more television sets and refrigerators," runs the risk of honoring economic considerations as the ultimate concern of history and life, and hence of unwittingly subserving the communist notion of the priority of the economic.

It is necessary, of course, to demonstrate that the capitalistic system—contrary to the Marxist dictum—is not essentially evil. It is strategic to show that Capitalism does not exploit the working class, but rather lifts it to new opportunities and privileges, and that it does not lead inevitably to war and revolution, whereas today forced labor, lower standards of living, and human survival under the shadows of revolution, fear, and compulsion characterize life behind the Iron Curtain.

But if by some irony of the twentieth century the Soviet standard of living should surpass that of the West, or if through some economic reversal the plight of the Western worker should for a time be more grievous than that of the communist laborer, this development would not establish that Communism is "better" than Capitalism except to those who had fallen prey to the notions that "whatever works is true" and that "the economic is the decisive consideration." And these shallow suppositions have gained an enlarging devotion from the Western mind during this generation of communist impact upon the world.

Awarding such priority to economic considerations may even infiltrate foreign policy, and warnings against "dollar diplomacy" are therefore always necessary. The loyalty of nations cannot be preserved either by democratic or totalitarian forces simply on a dollar basis; the democratic nations will run out of dollars, if they do not first run out of ideals, and the totalitarian nations will invoke force rather than funds when this is more expedient. Economic assistance, not as an appeal for loyalty but as a reward for a spontaneous and hazardous devotion to the right—and such reward by way of moral investment rather than outright gift—will tend to enhance the sense of kinship in integrity among the nations. The economic appeal in the Free World dare not be loosed from principles of justice, but must be coordinated with what is eternally right, or it, too, will menace all that is most valuable in the West.

4. *The lack of conspicuous long-term guidelines in foreign policy.* This permits the champions of sheer political expediency to disparage American international motivations as "nothing but self-interest."

Because of the complex and confused world debate over national policies today, it becomes necessary to define the respective roles of national self-interest and of international interest. The internationalists go to an extreme; they ignore the fact that a nation unmindful of its own interest is doomed to glide off the globe. The nationalists likewise are extremists; they neglect the fact that a nation which promotes its own desires at the expense of the community of nations is headed for war or extinction. What is needed is a conception of state policy which is neither national nor international, but supernational—a policy which aims at more than a delicate balancing of self-interest, by bringing all claims of national and international interest under the criticism of long-range moral considerations.

The situation created by the United Nations as presently ranged against the Soviet bloc is pertinent here.

The United Nations

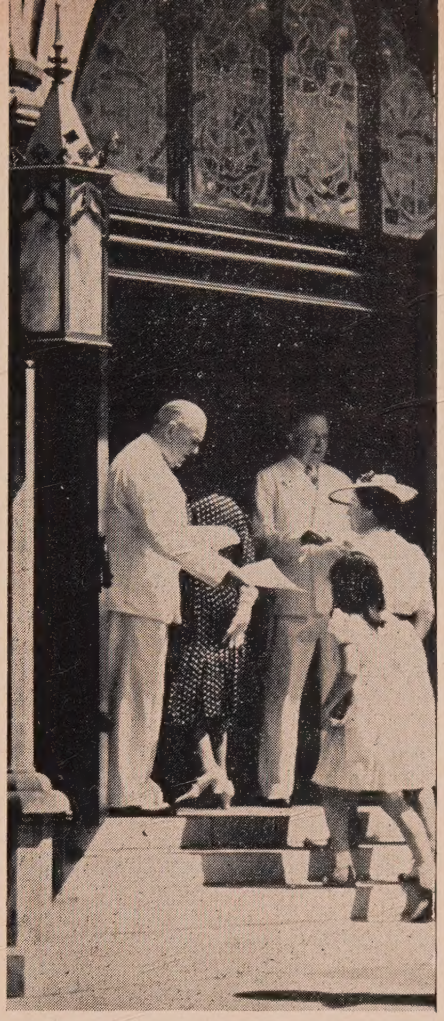
Indubitably the Free World must maintain a show of strength and vigilant readiness to contain and discourage Soviet expansion and encroachment at the expense of weaker neighbors, while at the same time it brings under critical scrutiny the remnants of colonial and imperial aspiration within its own sphere. The serviceability of the United Nations as a device for delay-

ing and retarding war must not be ignored even by those who do not regard it as the only avenue to enduring peace, nor even as the best avenue.

Yet there is a danger in the growing belief that a given position is the right one for all nations and all societies simply because it is the United Nations position. This belief, in turn, has the force merely of pitting one superstate against another as the ultimate determiner of right and wrong. Perhaps the danger is brought into clearest focus today by the contrast evident in the discussion of human rights by the founding American fathers and by spokesmen for the United Nations. Those who framed the Declaration of Independence were swift to assert that man is "endowed with inalienable rights" on the basis of Divine creation; the United Nations declaration of human rights is preoccupied with the definition of rights, while it maintains a vulnerable silence about ultimate sources and sanctions. The thesis that the United Nations ultimately furnishes the guarantee of human rights is, however, as dangerous as the notion that the Soviet state is the only determiner of the rights of its inhabitants, since the dispute is thereby narrowed simply to the question, which political ultimate shall we recognize as the superior authority?

Here again, ambiguity with regard to God and the supernatural has placed the West in an awkward position of compromise and weakness. Its exposure to Soviet attack in the sphere of principle and concept is increased, of course, by the fact that the United Nations itself, despite the fact that it has been financed largely by American funds, has included in its membership from the outset both Russia and her satellites, in possession of a veto power, dedicated openly to the overthrow of the Western powers and their way of life. The admission of Red China into the United Nations would only impose additional limitations upon the value of discussion within this framework, for "political intimacy" can hardly be achieved between unyielding rivals. What is the value and wisdom of the West arguing that Communism and Capitalism can peacefully co-exist in an atmosphere that the East exploits in order to strategically promote its thesis that they are basic contradicters and antagonists?

Those who criticize American foreign policy as merely the exercise of expediency are less than fair, and yield needless ground to the Soviet line. The United States has a record of maintaining self-interest in conjunction with the interests of neighbor nations, and its financial generosity to the nations of the world (whether wise or unwise) is without parallel. The record may not be unblemished, and considerations of expediency have doubtless intruded more often than statesmen are inclined to admit, but a characteristic of American statesmanship has been a concern to vindicate international relations in terms of objective moral considerations. The wisdom or action of individual statesmen may now and then come under fire, but they have acquired a reputation neither for duplicity nor for inaccessibility and unfriendliness, so characteristic of Soviet-sphere politics today. It is more imperative than ever in American history that the character and conduct of our national leaders and statesmen exemplify the democratic ideals of integrity, self-control, modesty, and sympathetic interest in the needs of others.



Mere "religion" and "faith," especially if they be of the "liberal" variety, do not supply sufficient correctives of the communist mood.

At the same time national policy has suffered from a weakness of concept even more than from a weakness of implementation. The national conscience has so long tolerated disagreement on basic concepts, in view of a rising individualism, that it is a serious question whether America's international leadership and participation, if left to reflect popular opinion, is not condemned to indefiniteness and unpredictability. And yet, to rectify this situation by a depreciation of public opinion seems to imply a loss of faith in the democratic process. What hope is there, then, for a long view in United States external policies, since this requires formulation in specific concepts indicating what American democratic diplomacy irrevocably desires in our relations with other powers on this planet? If the only truly expedient course is the long-term course, how is the United States to inspire confidence among its allies and rivals alike that it knows what it wants?

Happily, the American Secretary of State more and more stresses the necessity of a principal basis for American foreign policy in the present crisis. Before the fifth annual All-Jesuit Alumni Dinner in Washington, D.C., on April 11, 1955, Mr. Dulles bore home the point that "national action should always reflect principles." In concluding his remarks he made abundantly clear his contention that foreign policy must conform to basic principle.

> Obviously, a consistent and dependable national course must have a base broader than the particular beliefs of those who from time to time hold office. Our policies must, on the one hand, reflect a decent respect for the opinions of mankind. It would seem that only principles which conform to moral law meet that specification. So not only the basic faith of our people, who are essentially religious, but also enlightened self-interest combine to urge that moral principle be a guide not merely to individual conduct but also to the conduct of the nations (U.S. Department of State, "Principles in Foreign Policy," Press Release No. 203, April 11, 1955, pp. 1 and 10).

Both at the Geneva Conference in 1955 and in the present Suez crisis, Mr. Dulles has endeavored to make clear that it is possible for the United States to be governed by basic principles in its foreign relations, and to thereby demonstrate that it believes that a course based on moral principle is fundamental to peaceful foreign relations and to the perpetuation of a "free" culture throughout the world.

5. *The failure to articulate the will of God as a significant conception in national and international life.*

The only secure way to challenge public opinion and world political opinion is by an appeal to the will of God for men and nations. The West has lost ground in recent generations with the decline of the cherished Hebrew-Christian conviction that the will of God is the criterion by which the will of man—and of nations— is to be judged.

The shaggy notion that the right

UNITED PRAYER

New NAE Commission on Spiritual Life proposes five lines of action

By ARMIN GESSWEIN

UNDER GOD we are grateful for the new "Commission on the Spiritual Life" in the service program of the National Association of Evangelicals. If it is to be effective throughout our churches and across our nation, we must mobilize all our forces for it.

What does this Commission mean? What is to be its action? It means that under God we want to build prayer and spiritual awakening into the entire fabric of the NAE. More particularly we wish to form many prayer fellowships of ministers across the land. We want to get church leaders and officers, as well as whole churches, awakened unto prayer and revival. It means that we want to form all the Revival-Prayer Conferences we can: these Conferences to bring together pastors and leaders from whole areas. We need God-anointed teamwork for this new type of conference. We have held such for a number of years now at strategic points, particularly on the West coast. The Pacific Palisades Revival Conference has, in a way, pioneered this new field. We have already held sixteen of these conferences: twice a year, in the spring and in the fall. They are short, dynamic conferences, devoted to the awakening of pastors and church leaders and officers. These conferences have resulted in revival in many pastors' lives and in churches. We find that when the pastor gets revived, the church gets it, too. The pastor is the key to revival in the congregation (see Revelation 1-3).

Now these are some of the lines of action which we envision under this Commission for the coming year:

(1) The coming *Billy Graham Crusade* in New York City, beginning May, 1957, seems providential in so many ways. Among other things we desire that it shall become a nation-wide crusade. We are working personally with Billy Graham and with many other leaders to this end. Watch for more on this, also, through all Regional NAE Offices.

For example, we shall use the Fulton Street Prayer Meeting of 1857 in many ways. It is providential that it was just 100 years ago. We want to use radio and magazines and other ways of awakening the nation to a fresh prayer and faith for a nation-wide revival, especially in our churches. We will help Billy Graham, and he will help us in this. But we must all become a nation-wide team, if this is to be powerful under God.

(2) We must greatly revive the *Universal Prayer Week* for the first week of January, 1957. We should call all our pastors and churches to prayer and to special meetings of one kind and another across our nation. In the old days many churches went right into revival from Universal Prayer Week. God grant it again!

(3) We should make much of the *Universal Day of Prayer* for February. We shall have materials on hand through all NAE Regional Offices. Regional directors, in turn, should activate pastors and churches throughout their regions for this day.

(4) Besides this material, we also are devising a *Revival Pamphlet* to be used by the thousands everywhere. These, also, will be circulated through the regional offices. Perhaps also over various radio broadcasts. We shall perhaps also have printed materials to use with Billy Graham, which can be sent out through the "Hour of Decision." It will be timed to a coming broadcast of the "Hour of Decision," or perhaps to several.

(5) Throughout our nation we should have more and more *Revival Conferences,* such as I have mentioned above. We need at least a dozen of these across the nation on a sustained, biennial basis. These Conferences can be a network for revival everywhere.

May we ask every reader to please be a part of our Commission and make this a matter of daily prayer with us? God seems to be moving toward fresh revival interest and burden, and we pray that we shall yet see a deep, new surge of it, especially at the local church level.

(If any pastors want further information on Revival Prayer Fellowships, Please confer with the Regional Directors of the NAE or write to National Headquarters in Wheaton, Ill.)

RED COMMUNISM — Continued from page 5

course is dictated by the will of the majority furnishes no convincing basis for judging Soviet opinion. In fact, the thesis will be serviceable enough to the communist leaders when and if they bring a majority of the peoples of the world into their orbit. If the Kremlin is to be attacked as the exclusive and original repository of truth, so also must *vox pop.* If the Ten Commandments are right—and in the past the glory of the West was inseparable from its firm faith in the God of Mount Sinai and Mount Calvary — then whether majority opinion approves or disapproves, honors or dishonors the Decalogue, must determine a given society's destiny. No society can long establish private principles of national survival and stability.

The gradual lapse from Judeo-Christian ties has cost the West far more than it discerns in the way of a confident assessment of the realities of international life. The axioms that war can *never* be justified before the tribunal of love, that the routine movement of history is upward, and that human nature automatically improves, could only have become entrenched in a culture that had turned its back on the biblical revelation of God and the world. Such a culture inevitably surrenders its understanding of an aggressive brother-love, and tends to place a higher reliance on cold war as an instrument of pressure for good than the course of time will vindicate.

The pressures exerted upon the rival nations today must not be such as aim merely to refashion them in the image of the West. There are, alongside the virtues and values, elements of vulgarity and vice in the West from which the world as a whole might well be free. To covet for the Soviet world a system of politico-economic life identical in all respects with our own is uncritical, for even the American pattern must be brought under Christian scrutiny. The persuasions, above all others, to be applied to the Soviet outlook must be those which look toward the regeneration of a nation. The only framework that can guarantee the emergence of a desirable Soviet strategy is one that positions a citizenry "under God."

Neglect of the sober use of the moral-spiritual sanction of Christian evangelism has been a costly mistake on the part of the West. Liberal Protestant theology was especially responsible for this, for it brought ecumenical prestige to the thesis that the Evangel is archaic. The potential that Christian

(Continued on page 10)

EVANGELICALS AT PROVIDENCE PLAN WORLD COOPERATION

Triennial Conference of the World Evangelical Fellowship

IN A PARK-LIKE suburban setting the World Evangelical Fellowship held its Triennial Conference in Providence, Rhode Island August 27-31. Discussions and decisions of world-wide significance to evangelicals filled the busy schedule of some 200 delegates and observers from forty lands.

Probably the most important move was the reorganization of the Fellowship to permit greater freedom of action for continental and national groups.

The plan provides for regional committees, chairmen and secretaries in Asia, Europe, North America, Latin America, Africa and Australasia. Offices during the first five years of the Fellowship's existence have been maintained in Boston and London, each staffed with a co-secretary.

Regional delegates from Asia were particularly happy about the new development. They met under the chairmanship of Dr. A. P. Guruswamy of Ceylon and mapped plans for the first Asia Evangelical Conference to be held at Singapore, Aug. 10-17, 1957. Dr. Guruswamy and Dr. Calvin Chao of Singapore will act as co-executives to complete arrangements for the meeting at which the Asian delegates expect the regional organization there to be completed. It was agreed that Singapore is a suitable site for the Asia office and the Singapore Evangelical Fellowship has asked to work on the financial aspects. A committee made up of representatives from ten Asian countries will serve until the regional organization is completed.

Delegates from four other regions—Africa has not yet acted—also met separately at Providence to plot their future course under the new plan. The European committee made arrangements for an inspirational conference in Lausanne, Switzerland, for September of next year. All evangelical groups in Europe will be invited to attend and discuss cooperation. The delegates, from England, Spain, Switzerland and Greece, asked Dr. Rene Pache of Switzerland to complete the arrangements.

Under the reorganization plan the chairman of each regional committee will be a vice-president of the WEF and participate in planning at the world level.

The changes were made to allow each region to coordinate the work of evangelicals along lines more acceptable to national, racial and cultural groups. For example, the Asian office will coordinate the exchange of speakers and information among the Evangelical Fellowships of India, Ceylon, Japan, Korea, Formosa, Indonesia, Vietnam, Singapore and Thailand.

Thrilling Reports

Delegates and visitors were thrilled as reports were presented from the various nations and areas represented.

INDIA: Evangelical Fellowship of India maintains full-time secretary and central office through the cooperation of thirty-six missions. Publishes quarterly magazine. Maintains standardized union seminary at Yoetmal with 75 men studying for Christian ministry; could double size if funds were available. Promotes evangelism through Council of Evangelists. Encourages self-supporting, indigenous churches. Spearheaded Billy Graham crusade preparations with amazing results.

JAPAN: In 1951 fifty ministers formed first evangelical fellowship. Today there are 270 ministers in the fellowship representing twelve denominations. Some 1,500 local churches and 2,275 workers are cooperating. A monthly magazine is issued. The Tokyo Bible Seminary has sent out seventy workers in its brief history. The EFJ joined in the Billy Graham crusade and participates in the New Life Movement. A new evangelical hymnal is being compiled.

THAILAND: There are only 10,000 born-again Christians in the country. Evangelicals are making a house-to-house canvass distributing the Gospel of John. A correspondence course enrolls 2,000, including many Buddhist priests. A Bible School for Lepers contacts thousands for Christ.

KOREA: NAE of Korea was organized in 1950. Serves 100,000 evangelicals; 200 local churches. There are seventeen centers where associations of evangelicals are functioning. Two Bible schools are maintained. Recently promoted great prayer meeting in mountains near Seoul with over 700

pastors and workers present. Cooperated in Billy Graham meetings.

VIETNAM: Evangelicals working with refugees from northern tribes taken over by Communists. Large Chinese population friendly. The Church of the Vietnamese Tribes, the Vietnamese National Church and The Church of Christ in Vietnam are seeking cooperation through WEF looking toward union.

CEYLON: Strong evangelical organization majors in evangelism. Recently sponsored 46 broadcasts on 100,000-watt radio station. Has two sound trucks touring rural areas, distributing Gospels and tracts. Bible college training many workers. Nationalists and Buddhists hope to close Ceylon to missionaries.

SINGAPORE: Chinese churches almost all evangelical. Missionaries and denominational leaders are liberal. Churches cooperating with WEF eager to entertain Triennial Conference in 1959.

INDONESIA: Now sixth largest nation in world population. Has some 2,000,000 Chinese refugees from mainland. Moslems and Buddhists active. Evangelical school and literature program growing.

CENTRAL AMERICA: Evangelicals taking advantage of social, economic and technological revolution to spread Gospel. Almost all missions evangelical. Cooperating in radio, book and evangelistic program. Thirty-seven missionary bodies cooperating in publication of new Christian Spanish-language magazine. Urge union of EFMA and IFMA as solution to worldwide cooperation.

SOUTH AMERICA: Dr. Clyde W. Taylor's tour of nations this year reveals fact that the far reaches of this great continent are virtually unevangelized. Most mission boards are evangelical and are cooperating on national level. Many cooperate with EFMA and WEF. Work in major population areas is evangelical and achieving amazing results. Radio, literature and evangelism programs present united front.

GREAT BRITAIN: Evangelical Alliance, oldest inter-church cooperation in Protestantism, works closely with WEF. Promoted Billy Graham's London Crusade. Sponsors World Week of Prayer. Maintains hostels, evangelistic centers and cooperates with evangelical youth, educational and evangelistic agencies throughout the Kingdom. London office building houses WEF headquarters.

AFRICA: Dr. Clyde Taylor reached most nations and colonies last year in tour for EFMA and WEF. All EFMA missions are cooperating in WEF. Congo Protestant Conference threatened with disintegration due to union of International Missionary Conference and World Council of Churches. Strong Congo Evangelical Fellowship could result. Other organizations considering cooperation with WEF.

SPAIN: Thirty Protestant chapels remain closed. Roman Catholic persecutions continue unabated. Spanish Evangelical Alliance still holds evangelical rallies. Literature committee functions although three publications have been ordered suspended.

FORMOSA: Evangelical Fellowship of Formosa maintains functioning office. Serves 400 churches, 400 missionaries. Has 200 students in evangelical Bible school, sends out Chinese workers to evangelize Asia. Visits of Dr. Paul Rees and Billy Graham have greatly advanced the cause.

CANADA: Ontario evangelicals organized and cooperating through Great Lakes Regional Office of NAE. Other provinces manifesting interest.

GREECE: Three evangelical groups represented. Report progress in winning governmental cooperation in distribution of New Testaments, food and clothing, and other projects.

SWITZERLAND: Educational programs receiving wider acceptance. Evangelical literature distribution stepped up. European cooperation being spearheaded from Geneva. Switzerland bids for location of area headquarters.

FRANCE: Billy Graham's visit to Paris revealed new vitality in the Protestant community and the possibility of more effective cooperation among the divided elements. Evangelicals represent the most virile and active bloc in French Protestantism.

USA: The National Association of Evangelicals was organized in 1942 to serve all Bible-believing Christians at the interdenominational level. Providing a means of cooperation without compromise, it now represents forty complete denominations, individual churches from some forty other groups, many Bible schools, colleges and seminaries, ministerial fellowships and evangelistic organizations as well as individual Christians. The actual membership now numbers nearly two million with a service constituency through its commissions and agencies of more than ten million.

Viewing the world situation the Providence conference called for continued vigilance for the preservation of religious freedom throughout the world and efforts to obtain constitutional and ecclesiastical recognition for Protestant missionaries in non-Protestant countries.

In other actions the World Evangelical Fellowship—

Voted to seek the preparation and publication of a scholarly treatise restating, "in the light of the contemporary situation," the "historic evangelical position on the inspiration and authority of Holy Scripture."

Decided to seek accreditation to the United Nations.

Took "grateful notice . . . of the resurgence of theological interest throughout Protestantism" and pledged itself to "employ all means at its disposal to make the Christian Gospel an unconfused and uncompromised reality."

Expressing "keen" awareness of threats to religious liberty "in several countries," the delegates asked the WEF secretaries to "exercise utmost diligence in the matter" and note the "specific nature of conditions and problems in particular countries." They also urged that, where possible, member organizations publicize such threats in the press and "make suitable protests through appropriate government channels."

The delegates asked WEF officials to consider the possibility of approaching the proper authorities in non-Protestant countries to obtain the same privileges for Protestant ministers and missionaries as they said are accorded Roman Catholic and Eastern Orthodox clergy in Protestant countries.

On the matter of becoming accredited to the United Nations, the conference requested Dr. Clyde W. Taylor of Washington, D. C., to investigate the possibility of such an affiliation and authorized its executive committee to take action.

"We believe that the WEF is now firmly established as a body with a strong international status which can rightly claim to be heard in the councils of the nations," said a statement adopted by the conference.

The delegates noted that there has been no searching of "what we believe is the intellectually presentable and defensible case for biblical inspiration and revelation" by any group of evangelical scholars in a generation.

This failure to restate the evangelical position on the inspiration and authority of Scripture, they said, "has given rise to the suspicion that the historic position is untenable."

They asked the WEF's co-secretaries in Boston and London to seek, and its constituent members to encourage, scholars capable of writing a definitive statement on the matter.

The resurgence of theological interest among Protestant denominations, the conference said, represents a "reasser-

(Continued on page 10)

Action Editorial

James DeForest Murch

Vote in November!

▪ AMERICAN CITIZENS are facing another presidential election. If they believe in democracy and want it to work they will go to the polls and vote.

Christian American citizens have a double obligation to vote. We believe in our political system but we also believe that all political problems are moral problems. The morality of the state is determined by the morality of the majority of its citizens actively expressed in the media of government.

This election year presents a number of serious alternatives. These involve party platforms, individual candidates, social situations and governmental policies. Choices must be made on the basis of Christian criteria. One alternative may be good or bad, right or wrong, true or false as compared with another in the light of the Christian way of life.

It is true that no one candidate, no one party presents a perfect alternative. The morally and spiritually sensitive person is therefore faced with serious problems. The best he can do is study the facts available and vote intelligently according to the dictates of his Christian conscience. His vote thus registers his moral convictions. Whether in the minority or the majority that vote will help in some degree to influence governmental decisions.

If you are a good American Christian citizen you will vote in November and thus discharge your obligation to God and country.

World Council Trends

▪ ANOTHER STEP in the building of "The Coming Great Church" was taken this summer at Herrenalb, West Germany and Galyateto, Hungary. In the Black Forest resort occurred intimate, off-the-record conversations between the "powers that be" in the International Missionary Council, the World Council of Churches, the Commission of the Churches on International Affairs and the Institute for Social Affairs. Behind the Iron Curtain the formal official actions of the Central Committee of the WCC were taken.

More than ever, since the WCC was established at Amsterdam, the subtle underground purposes of the social gospel liberals were revealed in the open and received tacit official Council approval. More than ever the determination of the ecclesiastical oligarchy to build a machine comparable to Rome's was evident to discerning evangelicals.

Our brief news story in the September 15 issue of *Action* gave some of the factual highlights of the Galyateto meeting. It remains for us to interpret its actions from a somewhat larger background. The reader should familiarize himself with the writer's critique of the WCC, *The Coming Great Church,* if he is to properly appreciate the significance of the Central Committee's decisions.

The most dangerous action of the Committee was its move to bring all churches in the Red Communist states into WCC membership. Preliminary negotiations have been going on behind the scenes for some time. Now official committees have been appointed which will visit the Red lands and confer with church officials. It will only be a matter of time until they are accepted into full Council membership.

We can readily anticipate the results. The representatives of these Red-kept churches, committed to the communist way of life and to atheistic Marxian governmental policies will take their places in the deliberative and policy-making bodies of the WCC. Together with the many leftist, socialist and anti-anti-communist representatives already in WCC leadership, this would form such an influential bloc that the Council would soon become a dangerous threat to the church and governmental life of the whole Western world.

The second most significant action of the Central Committee has to do with the merger of the International Missionary Council with the WCC. Despite all assurances to the contrary, we are certain that this means the eventual (1) death knell of evangelistic missions, (2) central control of missionary policy and program, (3) use of missionary machinery for social and political ends, "molding and shaping society" after the liberal "one world pattern" of the CCIA and the ISA. Furthermore, it means the hampering and eventual elimination of strictly evangelical Christian missions as represented by the EFMA, IFMA and the great independent evangelical mission boards of the world. In making this statement, we wish to make it clear that we are speaking for no one but ourselves, but we make it out of years of study of trends in Christian missions and the nature of behind-the-scenes missionary strategy at top levels.

The *Christian Century,* mouthpiece of world liberalism, rejoices at the results achieved in these two meetings, particularly the one at Herrenalb (August 15 issue). Some of the reasons for the rejoicing are (1) new implementation for "rapid social change," (2) the fact that "the interchurch aid service of the WCC is moving into fields normally occupied almost exclusively by missions" to the end that "the future form of missions will be of a church-aid character," (3) "various schemes" for a "reborn World Council" in the light of these liberal victories.

Evangelicals who persist in viewing the World Council of Churches under its present leadership as an encouraging development in the life of Protestantism need to reconsider the grounds for their optimism in the light of these new developments. To evangelicals who refuse to compromise truth and right for expediency in cooperation, the events of Herrenalb and Galyateto only confirm their strong convictions.

World Wide Communion

▪ WORLD WIDE COMMUNION will be celebrated for the seventeenth time on October 7. Each year this event becomes more meaningful, for on this day the churches in every nation join in a denomination of unity. The cup, the bread, the prayers, and sermons wipe out barriers and bring Christians together in the true sense of spiritual unity.

As day breaks around the world, Christians everywhere will be going to their houses of worship, there to share this sacred meal. Churches will call attention to this service long before the Day of Communion. Preparations are being made which insure that this will be one of the outstanding days of the entire year.

Red Communism

(Continued from page 6)

evangelism still holds for creating confidence and international good will at the level of the common people has been firmly attested by the recent ministry of Dr. Billy Graham in India.

But the Christian Evangel cut both ways, and no nation has a right to regard it as an instrument of international hope who will not herself bow before its claims. Its message of sin and redemption involves a realistic penetration to the sources and depths of international instability. It warns the citizens of the world of the present evil and weakness of human nature, and invites them to repentance and the power of a new life in God.

Here, above all, it remains for the West, in greater numbers than yet manifest, to exemplify to the world the bond between indivitual well-being, national glory, and the exaltation of God in personal and state affairs. A people carried along by a firm devotion to God and His will are not only given to deliberation and long-term considerations, while freer of alarmism and expediency, but they suffer less from that indecision and disunity which animate political enemies.

Many who have read George F. Kennan's *American Diplomacy 1900-1950* will find much to disagree with, most of all the notion that the United States has exaggerated the role of moral principles in its foreign policy. But another observation by the former ambassador to the USSR is sharply relevant. It is worthy of quotation and requotation, for it emphasizes the elevating compulsion of a new spirit and a new life even in international afairs.

"The issue of Soviet-American relations is in essence a test of the overall worth of the United States as a nation among nations. To avoid destruction the United States need only measure up to its own best traditions and prove itself worthy of preservation as a great nation" (*ibid.,* p. 121, from Mentor reprint, The New American Library, originally published by The University of Chicago Press, 1951). "It is a question of the spirit and purpose of American national life itself. Any message we may try to bring to others will be effective only if it is in accord with what we are to ourselves, and if this is something sufficiently impressive to compel the respect and confidence of a world which, despite all its material difficulties, is still more ready to recognize and respect spiritual distinction than material opulence . . . . Our first and main concern must still be to achieve this state of national character. We need worry less about convincing others that we have done so. In the lives of nations the really worthwhile things cannot and will not be hidden . . . . If our taper is a strong one we may be sure that its rays will penetrate to the Russian room and eventually play their part in dissipating the gloom which prevails there. No iron curtain could suppress, even in the innermost depths of Siberia, the news that America had shed the shackles of disunity, confusion and doubt, had taken a new lease of hope and determination, and was setting about her tasks with enthusiasm and clarity of purpose" (*ibid.,* p. 144).

The community of Christian disciples, whatever their minority, still holds light to dispel the darkness of our era. In ancient Roman times, the philosophers and statesmen carried on their world-saving mission quite unaware that at the grass roots level, more and more of the "common people" were reorienting their lives to the lordship of Christ. There were found in their number "not many wise . . . not many mighty . . . not many noble." That is why, quite unknown to the intelligentsia, an unobserved revolution was under way. That is why it seemed so incredible, in the circles of worldly wisdom, not simply that Graeco-Roman culture was collapsing, but that a higher culture was taking its place.

The power of spiritual revolution is eternal, whereas every material revolution is destined to bow to time. Yet Marxist atheistic materialism wreaks incalculable damage, threatening to overwhelm the present cultural system and the post-Christian world. The one living hope for the defeat of the forces of anti-Christ lies in a renewal of human loyalties to the Lord of life, who best guides man's use of the durable weapons of morality and spirituality.

NAE IS ON THE AIR

Dr. Paul P. Petticord, president of the National Association of Evangelicals, can be heard on a nationwide hookup of NBC radio stations this month. His series of broadcasts will be titled, "This Is the Way," and is scheduled as follows:

October 14—"One Faith"

October 21—"One Authority"

October 28—"One Social Order"

November 4—"One Witness"

Evangelicals should contact their local outlet for NBC network programs to learn the hour of broadcast. If not scheduled, local pastors and churches should request station managers to give the matter proper consideration.

Evangelicals at Providence

(Continued from page 8)

tion of the truth expressed in the historic creeds of the Church" and is "giving to the evangelical witness a new and impressive significance."

But in spite of these gains, it said, "there remains . . . a disturbing confusion as to what constitutes a full-bodied biblical faith, notably in regards to the trustworthiness of the Bible itself."

The delegates urged member organizations to provide, on an increasing scale, means of proclaiming the historic evangelical testimony in their own countries.

Lt. Gen. Sir Arthur Smith of London, England, was re-elected president for the next triennium.

Vice-presidents named were Dr. Paul S. Rees of Minneapolis; Dr. Hugh Rowlands Gough, Anglican Bishop Suffragan of Barking in the diocese of Chelmsford, England; and Dr. A. P. Guruswamy of Colombo, Ceylon.

Elected to the executive committee were Dr. Everett Cattell of Jhansi, India; Dr. Calvin Chao of Singapore; Rev. J. Bordreuil of Aix-en-Provence, France; Rev. John Savage of London, England, stationed in Peru, representing South America; Dr. Rene Pache of Lausanne, Switzerland; Rev. A. Kurumada of Tokyo; Rev. E. A. Lee of Seoul, Korea; and two members-at-large, Dr. Harold J. Ockenga of Park Street Congregational church, Boston, and Dr. Clyde W. Taylor, Washington, D. C., executive secretary of the Evangelical Foreign Missions Association.

Mr. John Bolten, Sr., of Lawrence, Mass., was re-elected treasurer. Dr. J. Elwin Wright of Boston, and Mr. A. J. Dain of London, England, were named co-secretaries to serve until an executive secretary can be secured.

Bids for the Fellowship's 1959 meeting, made by delegates from Ceylon, Singapore and Japan, were turned over to the executive committee. The Japanese invitation noted that Japan will celebrate the 100th anniversary of Protestantism in that country in the year 1959-60.

Fund for the Republic

Congressman Francis E. Walter of Pennsylvania has stated that the hearings on the Fund for the Republic indicate that tax exempt money of the Fund has aided "political subversion."

Representative Walter stated flatly that he will make no apology to the Fund for the Republic for his conduct in the investigation.

The Congressman was replying to a statement by Elmer Roper of the Fund that Mr. Walter should apologize for his conduct in the investigation. Mr. Walter stated that the investigation would continue in "an orderly, objective manner." However, a spokesman for the Un-American Activities Committee stated that the investigation would not likely get underway again until the next session of Congress has convened.

Mr. Walter is chairman of the House Un-American Activities Committee which recently began an investigation into the activities of the Fund, which Mr. Walter labeled as a "multi-million dollar propaganda machine which enjoys tax exemption."

The Fund was set up in 1952 by the Ford Foundation as an independent educational foundation to focus its attention on the field of "civil rights." Since then the Fund has been charged with aiding the cause of leaders and educators who embrace pro-communist policies and doctrines.

In pursuit of its general objectives the Fund for the Republic has appropriated large sums of money for a number of the larger denominations including Presbyterians, Universalists, Methodists, Congregationalists, Roman Catholics, the National Council of Churches, YMCA, and the American Friends Service Committee.

The so-called blacklisting report of the Fund has the effect of hampering "the discharge of Communists from mass media of communications," according to Mr. Walter. He based this statement on the hearings held in Washington.

"As soon as the staff work has been completed we will launch full-scale hearings on the operations of the Fund for the Republic and the American people will then be able to answer the question which I posed some months ago, 'Is the Fund for the Republic friend or foe in our death's struggle with Soviet Communism?'" Thus endeth Mr. Walter's statement.

Diplomatic Use of Alcohol

A protocol officer for the State Department has stated that "international practice" demands the inclusion of alcoholic beverages at certain diplomatic functions.

At the same time it was stated that the foreign service of the U. S. has been given a "black eye" by statements which make it appear that diplomatic representatives of the U. S. are intemperate in their use of alcohol. "It is entirely incorrect to think of these diplomatic functions as 'drunken brawls'" the spokesman for the State Department said.

NAE officials in Washington had asked the Department if it felt that the service of alcoholic beverages was essential to the conduct of foreign relations. Specifically, they asked whether the Department would oppose legislation which would bar Foreign Service officers from using the "representation funds" for alcoholic beverages served in the course of their diplomatic duties.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

The State Department has not made public any figures showing what portion of the million dollar "representation allowance" is used for the purchase of alcoholic beverages. The reason given for this has been the fact that the representation allowance is distributed among so many diplomatic officers, but the Department has not closed the door on the possibility that these figures may yet be obtained.

Meanwhile the Department has objected strenuously to statements such as those made by William A. Scharffenberg, executive secretary for the International Commission for the Prevention of Alcoholism.

In an address to a convention held at the American University here in Washington, Mr. Scharffenberg stated that western addiction to alcohol, especially by representatives in foreign countries, has cost the U. S. much good will. He also stated that the U. S. has missed an opportunity to appeal to the neutral nations of the Middle East because of its inability to exploit the diplomatically potent drinking bouts of Russia's leaders.

U. S. officials cannot capture the good will being lost by Khrushchev and Bulganin in the alcohol-sensitive middle east "because they themselves have a reputation for too much drinking too often," Scharffenberg said.

A protocol officer of the State Department voiced disapproval of such statements, and asserted that U. S. diplomatic officials are extremely careful in their use of alcohol. He also added that he has witnessed many top-ranking U. S. diplomats who "prefer to stay with ginger ale."

Where to Station Police?

Officials of Protestants and Other American United for the Separation of Church and State have stated that two Roman Catholic police officers were stationed at a meeting to "intimidate" the gathering and "overawe and perhaps silence" the speaker. The incident took place on August 26 when Dr. Glenn Archer, Executive Director of POAU, addressed a crowd of 1,000 at the Second Presbyterian Church of Kansas City (*Action*, September 15).

The plainclothesmen stated that they had been assigned to the meeting "to prevent any disturbances." They appeared just before the meeting got underway. Archer told them that "no-one had any intention of disturbing the peace" and suggested that they sit in the congregation and listen to see if there would be any disturbance. Nothing occurred to disturb the meeting.

(See page 13 for further data)

Missionaries to Be Cleared

Two missionaries in Colombia who were charged with distribution of Communist literature will be completely cleared, it was reported on good authority.

Missionaries in Colombia would have considered the charges ridiculous had they not been lodged in all seriousness by Colombian officials. The main evidence used as a basis for the charges was a number of Communist leaflets which had been carried into the missionary dwelling by the police officers who had made the search. The missionaries had never seen the materials prior to the search.

Missionaries in Colombia reportedly found that the campaign against the two lady missionaries was being master minded by the local Catholic priest.

They were marched through town as common criminals to the office of the mayor and the charges were lodged against them. After this they were put under house arrest, until two days later.

Then attempts were made to have the two missionaries pose for pictures to represent the scene when the literature had reportedly been found—even though the same policemen who had made the search were not present. They also asked one of the missionaries to sign a paper making reference to the papers which were said to have been found in the house. This she refused to do.

They were then taken to Manizales, to the Secret Intelligence headquarters. For the next two days they were put through periods of questioning, after which they were released temporarily in order to spend the week-end with friends in Palmira, Valle.

The two missionaries along with other friends later proceeded to Bogota in order to plead their case before top-ranking Colombian government officials. After the case had dragged on for several days the ladies were given a letter of release in order to return to their mission station "on their own responsibility."

Meanwhile the matter had been taken up in Washington by Dr. Clyde W. Taylor, Secretary of Public Affairs of the NAE. He insisted that the State Department should seek "to get a statement from the Colombian govenrment exonerating these two ladies."

The State Department then took the matter up with the Colombian Ambassador, Dr. Don Francisco Urrutia.

Latest reports from Bogota indicate that the Colombian government is now willing to grant such a letter, stating that the charges of distributing Communist literature are unfounded, to the lawyer who represented the two missionaries.

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE

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Evangelical journals are appealing to youth by the adoption of modern journalistic methods and more attractive formats. October has been designated as Evangelical Press Month. This is the fifth annual observance promoted by the Evangelical Press Association. Editors and publishers are concentrating on creating an awareness of the contribution of evangelical publications to the church, the home and personal Christian living. Church observance is advised.

Proposed NAE-NCC rapprochement unlikely

■ The possibility of talks between leaders in the National Council of Churches and the National Association of Evangelicals was again in the headlines, the last week of August.

A statement by Dr. Paul P. Petticord, NAE President, at one of the sessions of the World Evangelical Fellowship in Providence, R.I., to the effect that there could be no "rapprochement" between the two Protestant inter-church bodies, brought the subject to the fore. Later in the week Dr. Petticord and Dr. George L. Ford, NAE Executive Director, conferred with Episcopal Bishop John S. Higgins of Rhode Island on the implications of the statement.

Background: At the 18th annual Pastors and Christian Workers Conference, sponsored by the Providence-Barrington Bible College, last April Bishop Higgins was asked to present the view of the Episcopal Church on the ecumenical movement. Following his address a panel discussion ensued in which the Bishop, Dr. Clyde W. Taylor, Dr. Paul S. Rees and Rev. Carlton H. Gregory participated. As a result Bishop Higgins proposed unofficially that NAE and NCC leaders meet for conversations looking toward better understanding between the two organizations (*Action*, May 15).

Last June Bishop Higgins wrote a letter to Dr. Petticord unofficially proposing such talks. This letter was submitted to the NAE Executive Committee which received it and entered it upon its official minutes. It was agreed that no *official* conversations would be beneficial. This, of course, did not bar individual evangelical leaders from *informal* talks with Council leaders. The latest Providence incident has in no way changed the situation.

Interviewed by the *Providence Journal* August 30 Dr. Ford made it clear that in some areas of inter-church cooperation there was already some united action. Each organization has taken similar positions on vice conditions, Lord's Day observance, a USA envoy to the Vatican, etc. He pointed out that both organizations are represented on the board of POAU. Representatives of both meet with each other through their official relations in such groups as the American Institute of Planners, etc. In the interests of clear understanding of the position of each organization on religious radio and kindred issues there have been off-the-record conversations.

But, as matters stand today, there is no possibility of "rapprochement" between the National Council of Churches and the National Association of Evangelicals.

USA Church membership exceeds 100 million

■ Church membership in the United States reached a record 100,162,529 in 1955, a gain of 2,679,918 over the previous year.

This marks the first time in the nation's history that church members number more than 100,000,000.

A total of 60.9 per cent of Americans now belong to religious bodies. By comparison it was 36 per cent in 1900, 94 per cent in 1940 and 57 per cent in 1950.

Of the grand total with religious affiliation, 58,448,567 are Protestants; 33,396,647, Roman Catholics; 5,500,000, Jewish; 2,386,945, Eastern Orthodox; 367,370, Old Catholics and Polish National Catholics; and 63,000 Buddhist.

Continuing an upsurge that goes back to World War II, church membership gains in 1955 again outstripped population growth. Percentage-wise, the increase was 2.8 over 1954 as compared with a U. S. population gain of 1.8 per cent in the same period.

The statistics are from the *Yearbook of American Churches* for 1957. They are based on official reports furnished by 258 religious bodies of the 268 listed in the yearbook.

The compilation shows that more than 98 per cent of all members are concentrated in 82 religious bodies.

In 1950, Protestants made up 33.8 per cent of the population and Catholics 18.9 per cent. Last year, Protestant churches had 35.5 of the population and Catholic churches 20.3.

A total of 38,921,033 enrolled in Sunday or Sabbath schools, a gain of 3.4 per cent over 1954. Of this number, slightly more than 3,000,000 are church school teachers and officers. The number of Sunday schools was given as 264,726—about 2,000 more than the year before.

The total of church giving was estimated at more than $2,000,000,000 last year, but figures were not available for Roman Catholic churches and certain other bodies.

Romanists interfere with POAU Rally

■ Roman Catholic zealots in Kansas City tried to interfere with a Protestant meeting in the Second Presbyterian Church, August 26, where Dr. Glenn Archer, of Washington, D. C., executive director of Protestants and Other Americans United, was to speak on Roman Catholic political pressure in government (*Action*, September 15). The program was delayed and many became alarmed.

Two policemen were sent to the service with the obvious purpose of intimidating and harassing the speaker. Both men were Roman Catholics. The unusual action on the part of the Police Department was undoubtedly pressured by Roman Catholics.

Plainclothesmen, Lewis Moore and Robert Heinen, approached an usher and told him they wished to talk to those in charge of the meeting. They said they "did not want to stop the speech" but were "merely there to prevent any disturbance." They were taken to a meeting room for a short conference and sat in the audience while Archer spoke.

Col. William H. Parker, superintendent of operations, said he had suggested that two men be assigned to the meeting to mingle in the crowd.

"I did it on the suggestion of Bill Gremley, the executive director of the Kansas City Commission on Human Relations, who came to police headquarters Saturday and said there was a troublemaker coming in from out of town and that it might be well to have some men there," Parker said.

"We have, on numerous occasions assigned men to meetings at the suggestion of Gremley when he indicates there might be trouble of some kind. They have strict orders, however, to do nothing except mingle with the crowd and be on hand in case there is trouble."

The announcement of the presence of the police, made by Rev. W. Ross Edwards, minister of the Swope Park Baptist church, led to demands by persons in attendance to know who was responsible.

The principal target of the Archer address was the efforts of the Roman Catholic church to obtain special privileges in violation of constitutional provisions for the separation of church and state. Approximately 1,000 persons attended the meeting.

POAU authorities said, "In Colombia the police summarily disrupt Protestant services. In Kansas City they use the more subtle method of intimidation and interruption. This incident shows that Spain and Colombia are not as far away as we thought."

United Action

Board of Administration Meets in Midyear Session

CHICAGO.—The Board of Administration of the National Association of Evangelicals will hold its fall meeting in Chicago at the Hotel Hamilton, 20 South Dearborn Street, October 8 through 10.

The following is a schedule of the meetings: Monday, October 8, from 9 a.m. to 5 p.m. the Executive Committee will meet in the Chicago Room Annex. At 7:30 p.m. the Board of Administration will meet in the Chicago Room. On Tuesday, October 9, from 9 a.m. to 6 p.m. the Board again convenes in the Chicago Room. At 6:30 p.m. a banquet will be held in the Mirror Room. On Wednesday, October 10, from 9 a.m. to 12 noon the Board will assemble for its closing session in the Chicago Room.

The main speaker at the banquet will be Dr. Paul P. Petticord, NAE President, with Rev. C. C. Burnett, NAE Secretary, acting as master of ceremonies. Also participating will be Dr. George L. Ford, NAE Executive Director. The banquet is sponsored by the Midwest Region of the NAE which will be holding its Annual Convention on Tuesday, October 9, at the CBMC Victory Center in Chicago.

Immediately following the Board meeting, the first session of the National Sunday School Association Convention will be held at the Moody Memorial Church. The convention will continue from October 10 through 12.

Denominations

E & R Synod Unanimously Approves Church Merger

LANCASTER, Pa.—(RNS)—Delegates to the triennial General Synod of the Evangelical and Reformed Church unanimously approved a proposed merger of their denomination with the Congregational Christian Churches.

The action paved the way for a joint meeting of the two bodies in Cleveland, June 25-27, 1957, to draft a constitution for the new communion. It will be called the United Church of Christ and have a membership of more than 2,000,000, ranking as the seventh largest Protestant denomination in the country.

The merger had been previously approved by the General Council of the Congregational Christian Churches at its biennial meeting in Omaha last June.

Dr. James E. Wagner, president of the E and R Church, said that while formal union of the two denominations will be consummated in June, "it will take a half-century or a century to feel its full effect."

After union, he said, "we will be burning our bridges behind us, but we will have much fine print work to do to perpetuate our respective heritages as we put the union into effect."

He predicted that some congregations will begin using their new denominational title "United Church of

● CHRISTIAN BUSINESSMEN expect an all-time high attendance for their annual CBMCI convention in Grand Rapids, Michigan, October 24-28, according to Dr. T. E. McCully, executive secretary of the organization. 1956 convention theme: "Christ in Business."

● MADHYA BHARAT has become the second state in India, within recent weeks, to prohibit conversion efforts of Christian missionaries. However, its "report" uses more guarded language than the one issued by neighboring Madhya Pradesh. Both indicate a trend toward eventual elimination of foreign missionaries from India.

● PENTECOSTAL GROUPS expect thousands to be in attendance at the annual convention of the Pentecostal Fellowship of North America in Atlanta, Georgia, October 30-November 1. Sessions will be held in Wesley Memorial Methodist Church.

● LITHUANIAN EVANGELICALS report that a new anti-religious drive is being inaugurated by Soviet officials.

● SOUTHERN BAPTISTS are buying a three-block-long warehouse owned by two railroad companies in Nashville, Tennessee. This property is directly behind the present extensive holdings of the Southern Baptist Sunday School Board and will be used for expansion purposes.

● EVANGELICAL THEOLOGIANS in the Midwest will hold their first general meeting at Northern Baptist Theological Seminary in Chicago, November 23, 24. Featured speakers are Dr. John E. Luchies of Wheaton College and Dr. J. Oliver Buswell of Covenant Theological Seminary. The group is affiliated with the national Evangelical Theological Society.

● CHESTER E. TULGA, for more than eleven years Field and Research Secretary of the Conservative Baptist Fellowship, has resigned to enter the Bible Conference field.

● JEHOVAH'S WITNESSES have asked the Federal Communications Commission to approve the sale of their New York radio station WBBR to Tele-Broadcasters, Inc., a commercial broadcasting concern. Money required for its operation will be devoted to missions.

● CHRIST FOR AMERICA will on November 1 transfer its offices from Chicago to Philadelphia, where the movement was inaugurated in 1943. Director Horace Dean has announced that CFA will concentrate its efforts on visitation evangelism in the heavily populated eastern cities.

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Christ" the day after union is consummated, but that many will continue to use their present terminology for many years to come.

Lutheran Churches Gain 255,032 Members in 1955

NEW YORK —(RNS)— Lutheran Churches in the United States and Canada had 7,372,938 members in 1955, a gain of 255,032, or 3.6 per cent, over the previous year.

The figures were reported by the National Lutheran Council in its annual statistical survey.

Of the 1955 total, 7,150,704 were members of Churches in the United States and 222,234 in Canada. The Canadian group is affiliated with USA church bodies.

The survey covers statistics of sixteen Lutheran bodies, and Negro missions of four groups in the Synodical Conference. Thirteen of the church bodies listed membership increases, one showed a loss and three remained the same as in previous years.

For the eleventh successive year, the Lutheran Church-Missouri Synod listed the largest numerical increase. It gained 75,244 baptized members or 3.76 per cent over 1954. This boosted the total membership of the synod to 2,076,379. The synod has added 636,008 members to its rolls in the last eleven years, an average of 57,819 annually. It is the second largest Lutheran body in America.

Orthodox Presbyterians Report Membership Gains

LITTLETON, Colo.—Membership in the Orthodox Presbyterian Church rose last year to 8,900—largest in its twenty-year history—it was reported at the denomination's annual General Assembly here.

The report said the communion now has seventy-seven churches and fifteen chapels served by 116 ordained ministers and that average giving per communicant member during the fiscal year was at the rate of $118.80.

Publication of a denominational hymnal that has been in preparation for ten years was authorized by the General Assembly.

Dr. Edward J. Young, professor at Westminster Theological Seminary, Philadelphia, Pa., and author of numerous books on Old Testament subjects, was elected moderator to succeed the Rev. Robert K. Churchill of Cedar Grove, Wis. Rev. Robert S. Marsden of Middletown, Pa., was named stated clerk.

Delegates from sixty-six churches in eighteen states and missionaries from Taiwan (Formosa) and Eritrea attended the meeting. They selected West Collingswood, N. J., as the site of the 1957 General Assembly and set its date as July 17.

The denomination was founded in 1936 when some ministers and elders of the Presbyterian Church in the USA withdrew under the leadership of the conservative scholar, the late Dr. J. Gresham Machen.

EUB Church Planning World Headquarters

DAYTON, O.—(RNS)—The Evangelical United Brethren Church took option on a 36,000-square-foot plot here as the possible site of a new $300,000-to-$500,000 world headquarters building for the denomination.

Plans for the proposed world headquarters were to be submitted to the Church's General Council at its meeting here late in September, according to Dr. J. H. Ness, site committee chairman.

The denomination now has offices in a downtown building it once owned but sold to a New York hotel chain corporation four years ago for $1,400,000.

Missouri Lutherans Adopt Record Budget

ST. LOUIS, Mo.—A record budget of $14,200,000 for 1957 was adopted here by the fiscal conference of the Lutheran Church-Missouri Synod.

It is ten per cent higher than the 1956 budget of $12,900,000 which, in turn, was forty-two per cent higher than 1955.

The 1957 budget includes allocations of $5,350,722 for the training of ministers and parochial school teachers; $2,194,000 for missions in North, Central and South America; $1,719,000 for missions in other lands, and $776,000 for the Synod's noted TV series "This Is the Life."

"Peace" Churches Call For Interracial Accord

NORTH MANCHESTER, Ind.—(RNS)—Representatives of the historic "peace" Churches called for complete interracial membership in all congregations of their respective denominations as "the first step toward the larger tasks of racial reconciliation."

The appeal was made by some 150 leaders of the Church of the Brethren, Mennonite Church, and Religious Society of Friends (Quakers) at a study conference here on "The Expression of Christian Love in the World Today."

Noting that "situations in which Negroes and other minority groups are discriminated against lie heavy on our consciences," the appeal, adopted by the delegates as a conference message, said "it is urgent we first set our own houses in order, in the North as well as the South."

"We are humbled to reflect on how

(Continued on page 16)

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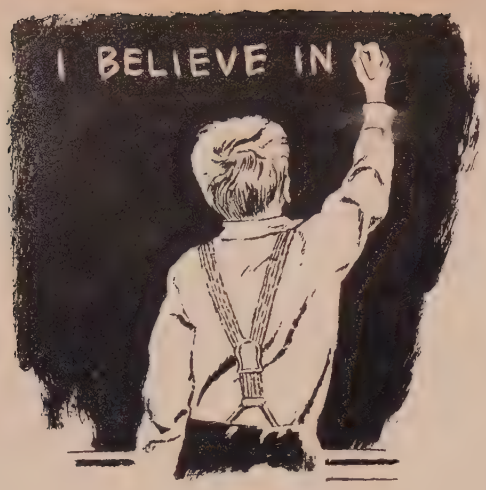

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solidly ethnic our groups remain," the message said, "and on how few members are added to our churches from other cultures and backgrounds. It is our conviction that both evangelism and social service should be motivated by the love of God and, therefore, ought to be characterized by a deep love and continuing concern for persons.

"Both are part of the same task and we find no basis for separating them."

Another section of the message said the delegates "sense an urgent call for a renewed examination of the basis of our pacifism."

"Within our churches there are developments which make for uncertainty," it said. "From without has come chastening in recent years, particularly regarding the theological basis of our beliefs. We must accept these challenges and devote more careful thought to the doctrinal aspects of our position."

education

Child Evangelism School Graduates Thirty-Seven

LOS ANGELES.—The twenty-second graduation of the International Child Evangelism Institute was held August 26 at the Church of the Open Door here.

Dr. Charles C. Ryrie, professor of theology at Dallas Theological Seminary, was the speaker. Dr. Ryrie received his Th.D. from Dallas Seminary and his Ph.D. from the University of Edinburgh. He has twice visited the Holy Land and the Mediterranean countries where the Apostle Paul preached.

Albert Trites, Jr., graduate of Columbia University, who, after eight years with the USA Geological Survey plans to enter children's work, spoke in behalf of the class. Ruth Frey, ICEF worker in Germany, represented the foreign students.

The thirty-five graduates and two special students came from seventeen states, three Canadian provinces, and two other foreign countries—Germany and Guatemala.

Christian School Group Reports Over-All Gains

GRAND RAPIDS, Mich.—Some 36,000 pupils are currently enrolled in 187 day schools affiliated with the National Union of Christian Schools, it was reported at the group's 36th annual convention here.

Dr. John A. Van Bruggen, head of the Union's teacher recruitment committee who made the report, said these schools employ about 1,300 instructors.

He said an additional 1,684 teachers will be needed to cope with an expected enrollment of nearly 74,000 pupils in 299 Christian day schools by 1965.

Schools represented in the Union are controlled by parents of the Calvinistic faith, mostly members of the Christian Reformed Church, and are operated by societies organized independently of churches.

Dr. Alexander DeJong of Grand Rapids told the 425 convention delegates that patrons of the Christian school system have not succeeded "to

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their own satisfaction" in fully applying biblical truths in the schools.

Although the Christian school system has "made a big gain through achievement of a constructive and critical analysis of teaching and administrative practices based on acceptance of theoretical Calvinistic doctrine," he said, it still has a big task remaining in bringing accepted truths into sharper focus.

"Every Christian educator must stand close to the stream of human thought and learning in order to understand the very culture in which he must live as a Christian," Dr. DeJong said.

Earlier Dr. Edwin H. Rian, president of Jamestown (N. D.) College, pointed out that the great American educational institutions such as Harvard University were products of "Christian influence."

The fact that private Christian schools have received numerous grants from philanthropic foundations, he said, is proof that they are "a great part of our culture."

Basketball Stars Testify for Christ

UPLAND, Ind.—The Venture for Victory team of ten basketball stars from seven American colleges returned to the States recently following an extensive tour covering six South American countries. The hand-picked squad, coached by Don J. Odle of Taylor University, brought home a record of 57 successive victories against no defeats. Selected on the basis of their basketball records and Christian character, the team was one of the strongest ever coached by Odle. Five times the Americans tallied over 100 points. Stiffest competition came from the University of Quito team, which held the Venture for Victory squad to a nine point margin.

Besides the basketball appearances, the boys conducted 125 religious services in churches, prisons, high schools, colleges, orphanages and civic clubs, giving personal witness to their experiences of faith in God.

Christian Day School Movement in Minn.

MINNEAPOLIS, Minn.—The Christian school movement among Protestants is growing here. Members of six Protestant denominations who organized a Christian day school a year ago are making plans to expand.

At the same time, parents in another section of the city are making plans to start a similar school for their children.

The south side school, known as "The Powderhorn Park Christian school," started with 22 pupils in four grades last fall. It will be extended to include kindergarten through fifth grades, and an enrollment of 60 to 75 children is expected. It meets at Minneapolis Gospel tabernacle and bus service is provided.

In northeast Minneapolis, a six-man interdenominational board is now taking applications for the school it is planning. A church is being sought as site. It is proposed to start with grades 1 and 2, and possibly also grades 3, 4 and 5.

A spokesman said the group has

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Radio - TV

HCJB Celebrates Silver Anniversary

TALCOTTVILLE, Conn.—Celebrating its Silver Anniversary year, Radio Station HCJB—"The Voice of the Andes"—on Christmas Eve will become the first missionary broadcaster on the air with 50.000 watts of power. Under sponsorship of World Radio Missionary Fellowship, Inc., HCJB, directed by Dr. Clarence W. Jones, sends forth the "Good News" by means of two long-wave frequencies, an FM outlet and five short-wave frequencies, utilizing nine languages.

Southern Baptist Program Tops on TV

ATLANTA, Ga.—(E/P)—Some two million persons each week are viewing "This Is the Answer," new television series sponsored by the Southern Baptist Radio and Television Commission. Since its New York premiere last May 73 of the nation's 457 TV stations—one-fourth of the U.S. cities now serviced by television stations—have programmed the thirteen-week series.

Of the total of thirteen programs produced to date, seven were filmed expressly for television at a cost of $25.000 per episode. The other six were made available through the Baptist Sunday School Board. A completely new series of thirteen "This Is the Answer" episodes went into production this month in Hollywood and will be ready for release to the nation's television stations in 1957.

Press

Brethren Dedicate Publishing House

WINONA LAKE, Ind.—The 67th annual conference of the National Fellowship of Brethren Churches dedicated their new $140,000 Brethren Missionary Herald building on Kings Highway.

The Missionary Herald Company is the publishing house for the denomination, producing Sunday school literature as well as a weekly magazine. Rev. Arnold R. Kreigbaum is editor and business manager.

The building is of reinforced concrete, brick, steel and glass, 80 by 120 feet in size.

Christian Booksellers Meet in Seventh Confab

CHICAGO—More than 1,000 delegates from all parts of the United States and Canada attended the seventh annual convention here of the Christian Booksellers Association.

E. Gordon Mitchell, owner of the Home Evangel Bookshop in Toronto, Ont., was elected president and Eugene White, manager of the student bookshop at Wheaton (Ill.) College, was chosen vice-president.

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Other officers named were Darrel C. Ray, owner of Ray's Christian Supplies at Kankakee, Ill., secretary; and Robert Cutshall, owner of the Northwestern Bookstore at Minneapolis, Minn., treasurer.

William F. Moore, assistant director of the Moody Press in Chicago, was appointed to his fifth consecutive one-year term as the association's executive secretary.

More than 100 publishers of religious literature and suppliers of religious articles had exhibits at the five-day convention.

Bethel Publishing House Lets Contract for Addition

SOUTH BEND, Ind.—The contract has been signed for the building of a two-story addition to the Bethel Publishing Company at Elkhart, it was announced here recently.

Bethel College, also at Elkhart, is now sponsoring a regular weekly broadcast over WCMR. The program, known as "Opportunities at Bethel," is heard Tuesday mornings at 7:45 over the local station.

MISSIONS

Navigators Announce Overseas Appointments

COLORADO SPRINGS, Colo.—The largest group ever to be sent by The Navigators to overseas posts will be leaving this fall and early spring for four continents. Announcement of their appointments was made by director Lorne Sanny at the closing meeting of the annual staff conference at Glen Eyrie, Colorado Springs, Colorado. Six of the appointees will go to the Orient, seven to Europe, three to Latin America and one to join the team recently sent to Africa.

Reporting on expansion of the work both on foreign and home fields, Mr. Sanny paid tribute to the late founder-director Dawson E. Trotman, whose "Spirit-guided foresight" had set in motion many of the advances now being made. (It was largely through Trotman's vision and faith that Glen Eyrie was secured in 1953 as international headquarters and training center for the work.)

Guest speakers for the conference were Dr. Edward John Carnell, president of Fuller Theological Seminary and Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association. Dr. Carnell's daily lectures were on the theme of "Filial Theology." Calling attention to the need for unselfish cooperation among individuals and groups who minister the gospel, he said, "I hope that The Navigators will always be characterized by the greatness of evangelical vision which was Dawson Trotman's. He recognized no parochial fences and was the friend of everyone who was in the work of God." Dr. Taylor with Mrs. Taylor arrived directly from mission surveys in South America. In his report on this as well as his recent extensive survey of Africa, he summarized, "The crying need on every field is not only to evangelize, but to *disciple* the Christians, and thus make evangelism the business of every Christian. I see no other way to get the job done and reach the world in time with the gospel."

Christian Literature Conferences in Congo

LEOPOLDVILLE, Belgian Congo.—A series of seven conferences on the production and wider distribution of Christian missionary literature in the Congo were held here under the cooperative sponsorship of forty-six Protestant missions.

Leading the meetings were Rev. Harold B. Street, director of Evangelical Literature Overseas and former deputation secretary for the Sudan Interior Mission; Mrs. Street and Rev. Carl J. Tanis, director of Christian Life Missions, a recently-organized fund group for mission literature and radio projects.

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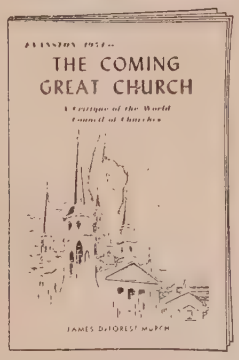

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On his arrival here, Mr. Street praised the Sudan Interior Mission paper, *The African Challenge,* published in Lagos, Nigeria. Since it was launched five years ago, *The African Challenge* has become a model for other mission publications, he said.

Mr. Street said that the Evangelical Literature Overseas organization might sponsor courses to train missionary candidates in literature production.

After visiting Congo missions, Mr. and Mrs. Street and Mr. Tanis will tour East and South Africa, continuing to Paris, France, for a November meeting with other mission leaders on distributing religious literature.

United World Mission In Tenth Conference

WINONA LAKE, Ind.—There was much activity here this summer for the sixty delegates who took part in the Tenth Annual Conference of the United World Mission, cooperating with the Winona Lake Christian Assembly.

One of the highlights of the morning services in the Auditorium was the Mission Hour, conducted by UWM Director, Sidney Correll. At that time all attending missionaries and candidates were presented. Another unusual addition to the morning hours was the Mission Panel with Rev. Gerald Boyer as moderator.

Business sessions of the United World Mission resulted in new policies for missionary support, plans for expansion in the various fields, contemplated foreign tours and the screening of several missionary candidates and applications.

The United World Mission, with headquarters at Dayton, Ohio, is an interdenominational faith mission, operating in thirteen fields around the world. The mission is asking for forty missionaries, doctors, nurses, builders, a school teacher and an airplane pilot for their newest field of French West Africa. The receipts for the fiscal year were $169,000 with administrative expense at the low figure of 8.1%.

PUBLIC AFFAIRS

State Lawmakers Urged Adopt Moral Legislation

NEW YORK CITY—The Lord's Day Alliance of the United States has launched a campaign to give an effective witness to the individual members of the forty-eight state legislatures and to the members of the Congress of the United States. General Secretary Melvin M. Forney said that "the liquor interests, the gambling promoters, the publishers of lewd magazines and books and those who would destroy the Lord's Day are constantly bombarding the legislators with propaganda advancing their particular cause." The plan of the Alliance calls for the publication of a paper, entitled, *The Other Side of the News,* which will present the facts as they exist in our country today and will urge the adoption of good, strong moral and Sunday legislation.

Letters have been sent to outstanding Christian leaders in each of the forty-eight states requesting them to serve as representatives of the Lord's

Day Alliance of the United States in their respective commonwealths.

All laws introduced in the various state legislatures dealing with moral and Sunday legistlation will be sent to the New York office of the Lord's Day Alliance, where they will be analyzed and the local communities advised what they can do to encourage the adoption of good legislation and to urge the defeat of unfavorable legislation.

Ban Bible Readings In San Diego Schools

SAN DIEGO, Calif.—(RNS)—A program for teaching moral and spiritual values has been made a permanent part of the curriculum of the San Diego public schools by the Board of Education after being tried for several years on an experimental basis.

Daily Bible readings in classes will not be permitted under the program, nor will students be required to read the Bible as a study assignment. However, the use of *sacred writings* is permitted in relation to their influence upon literature.

Reports Bible Reading Successful in Pennsy

PITTSBURGH, Pa. — Success of Pennsylvania's law requiring Bible reading in the public schools has been such as to warrant a similar law in other states in the opinion of Dr. R. H. Martin, president emeritus of the National Reform Association.

He said a recent survey by him showed that Pennsylvania schools were observing the state law without exception and with good results.

Dr. Martin sent out 325 questionnaires to county school superintendents, district superintendents and supervising principals in Pennsylvania. He received 233 replies. Summarizing the replies Dr. Martin said:

"The reports show this (Bible reading) requirement is carried out 100 per cent. Not one schoolman reported the Bible is not read.

"About one half the time the reading is by the teacher in the classrooms. The remainder is by the students."

The forty-three-year-old statute requires that "at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the beginning of each school day by the teacher in charge."

Eighty-five per cent of the replies, Dr. Martin reported, described Bible reading as definitely having value. A number of the remaining fifteen per cent held that the reading was "too routine" and becoming just a formality.

Dr. Martin said the replies disproved a common assertion that Bible reading in the schools results in religious controversy.

A Reformed Presbyterian Church clergyman, Dr. Martin retired as head of the National Reform Association last year.

Rules Against Bible Distribution in Penna.

HARRISBURG, Pa.—(RNS)—Distribution of Gideon Bibles in the public schools was ruled here a violation of the state and federal constitutions

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by Deputy Atty. Gen. Elmer T. Bolla. The opinion was rendered at the request of Charles H. Boehm, state superintendent of public instruction.

Mr. Boehm asked for a ruling by the state department of justice on the matter after Spencer Coxe of the American Civil Liberties Union had questioned a proposal by officials of Haverford (Pa.) High School to permit the Gideon Society to place New Testaments on a table in the principal's office where students wishing to do so could pick them up.

Mr. Coxe's query, in turn, had been prompted by a question raised by Mrs. Thomas Kite Sharpless of Haverford Township.

The offer by Gideons International to provide the New Testaments for distribution to senior high pupils at the new secondary school in Haverford had been coupled with one to furnish a Bible for each classroom in the institution.

On the basis of the justice department ruling, officials of the high school accepted the Bibles for the classrooms but declined the offer of New Testaments for students desiring them.

Pennsylvania's Public Code provides that at least 10 verses from the Bible be read, without comment, in public school classrooms each day. Many of the Bibles used for this purpose in schools throughout the state have been provided by the Gideons.

Methodists Plan Center For USA Career Workers

WASHINGTON, D. C.—(E/P)—A million-dollar Protestant center for training career workers in the government's foreign service will be built in Washington by the Methodist Church. Dr. Hurst M. Anderson, president of American University in Washington, said the new School of International Service will be located on the university campus. American University is a Methodist institution with an enrollment of more than 5,000 students.

Addressing a Southwide Methodist missionary conference, Dr. Anderson said, "America's new leadership in world affairs is accompanied by responsibilities for which we are not prepared, and we need more young men and women in government posts who have a Protestant background and are trained to interpret our democracy." He pointed out that a Roman Catholic school, Georgetown University, is now the chief training center for career workers in diplomacy and other government foreign service.

Dr. Anderson emphasized the need "for Protestants to take the lead in restoring Christian principles in our government and culture," and warned that "if we don't, the influence will come from an authoritarian-type church."

The Methodist Church's General Conference, top policy-making body, has authorized $1,000,000 to establish the school, Dr. Anderson said. The appropriation stipulated that "the School of International Service shall be regarded as an institution of the entire Church, established by the Church as a basic contribution to religious liberty and to the maintenance of the Protestant tradition of freedom throughout the world."

The international situation today

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personalia

Billy Graham will hold an evangelistic crusade in Louisville, Ky., September 30-October 28 in the mammoth new Coliseum on the State Fairgrounds.

Houston R. Morehead was elected General Overseer of the Church of God (Cleveland, Tenn.) at the recent national convention of the denomination at Memphis. He will serve a two-year term.

William A. Smith, pastor of the Sherman Avenue Primitive Methodist Church, Wilkes-Barre, Pa., was elected president of the Annual Conference of the Primitive Methodist Church of America at Platteville, Wisc., recently.

John Vander Ploeg has been installed as editor-in-chief and managing editor of *The Banner*, official organ of the Christian Reformed Church. He succeeds Dr. Henry J. Kuiper, under whose long tenure of office many improvements were made in the magazine..

Paul B. Smith, associate pastor of Peoples Church, Toronto, Canada is conducting a nationwide series of evangelistic campaigns in New Zealand. Before his return he will visit the 300 missionaries supported by the Peoples Church around the world.

F. H. Ferris of the Church of the Open Door, Hamilton, Ont., Canada sailed September 15 on a tour around the world. He will be visiting mission stations and holding evangelistic meetings.

George G. Dilworth, Atlantic district secretary of the American Bible Society for more than twenty-one years, has retired. Dr. Dilworth is credited as "primarily responsible" for the ABS Worldwide Bible Reading program held from Thanksgiving to Christmas each year.

Kenneth S. Keyes, noted evangelical layman, is enjoying a six month trip abroad. While in England he was tendered a reception at Caxton Hall, London by the Evangelical Alliance. During his trip he expects to address a limited number of meetings on the subject of Christian Stewardship with particular emphasis on tithing.

B. H. Duncan, editor of the *Arkansas Baptist*, is suffering from leukemia. He expects to continue editing the paper as long as his physical strength will permit. Dr. Duncan has served as editor for nine years.

Armin R. Gesswein, chairman of NAE's Spiritual Life Commission, was guest speaker on Billy Graham's "Hour of Decision" September 23. He brought a message on the spiritual revival of 1857 and appealed for revival in this centennial year.

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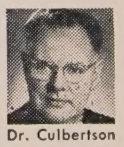
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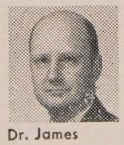
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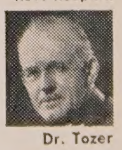
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Johnny was love sick for his father, an American service man who had been sent back to the States. It was my task to tell the mother that she probably would never hear from the service man again. Tears gushed out of her eyes and she cried, "God help me! What shall I do!"

Today both Johnny and his mother are desperate—little food, clothing or love. The future is dark.

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